THE
Hindu Message

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The Hindu Message stands for
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(3) Education of the Hindus as an integral part of the Indian Nation,
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A Vision of India.

INDIAN HISTORY—II.

By K. S. Ramaswami Sastri, B.A., B.L.

She says that India was the Aryan home,
And on this sacred soil sweet was born
A comely race which fronting bright the morn
Adored the Sun who from the sapphire dome
Like burning diamond shone. And they did roam
From here all o'er the earth in search of corn
And kine, and ne'er forsworn and ne'er forlorn,
They ruled the earth and rode on ocean-foam.
They bowed unto the greet divine Supreme
Who shone in minor gods and lit the whole
And who immanent and transcendent shone,
They had both outer power and inner dream;
They heard the soft sweet music of the soul;
They hymned the inner and the outer dawn.

Great Thoughts.

[From Tukaram's *Abhangs.*]

Thy nature is beyond the grasp
Of human speech or thought.
So love I've made the measure-rod,
By which I can be taught.

Thus with the measure-rod of love
I mete the Infinite.
In sooth, to measure him there is
None other means so fit.

Not *Yoga's* power, nor sacrifice,
Nor fierce austerity,
Nor yet the strength of thought profound
Hath ever found out Thee.

And so, says Tuka, graciously,
Oh Kesav, take, we pray,
Love's service that with simple hearts
Before thy feet we lay.

Thy greatness none can comprehend;
All dumb the Vedas are.
Forspent the powers of mortal mind;
They cannot climb so far.
How can I compass him whose light
Illumes both sun and star?

The serpent of a thousand tongues
Cannot tell all thy praise;
Then how, poor I? Thy children we,
Mother of loving ways!
Within the shadow of thy grace,
Ah, hide me, Tuka says.

Events of the Week

Commenting on the no-tax Campaign in Tanjore, the *Forum* of Calcutta rightly observes :—"In the first place, the seed has been sown in a soil already ripe to receive it. This is an initial gain of no small value as a means of securing a ready welcome to the idea of opposition to the tax. The pre-existing causes were many, some immediate, and others remote, but all resulting from the treatment of the Mirasidars by the Government. Enhancement of tax on trees, curtailment of vegetable gardens in the backyards of private houses, assignment of village *porambokes* for cultivation abrogating communal rights, refusal to repair irrigation channels, underestimating the expenses of cultivation, the compulsory acquisition of the Mirasidar's house-sites for the *pannayals* which set them in mutual antagonism, and the taxing of water on novel theories of percolation as though its subterranean course could reach long distance or ascend high elevations and numerous other vexatious penalties, great and small, have impaired the affection of the Mirasidars to the Government, and the fire is now fed with fuel supplied by the present agitation." It is really admirable that the situation has been so accurately gauged.

* * *

The London correspondent of the *Statesman* cables as follows :— The Cabinet has appointed a Committee to consider Indian affairs, with authority to consult members of the Secretary of State's Council and others. In regard to the Committee the *Daily Herald* states that "others" who will be consulted include Members of Parliament as well as representatives of Indian opinion. The paper mentions in this connection that a delegation representing all sections of Indian opinion is shortly proceeding to England and adds that the decision of the Cabinet is regarded by members of the Labour Party as the first step towards meeting the insistent Indian demands for further consideration of the claims for self-government. So far as we are aware there is only one delegation shortly proceeding to England and that is the Sastri-Besant-Sapru delegation with the idea of a National convention. Does this represent, we wonder, all sections of Indian opinion ?

* * *

The Indian Committee appointed by the Government to discuss the question of Kenya with the British Colonial Office consists of His Highness the Aga Khan ; Dwan Bahadur T. Rangachariar, Deputy President of the Indian Legislative Assembly, K. C. Roy, M.L.A., of the Associated Press, Sir Benjamin Robertson, lately Chief Commissioner of the Central Provinces, who has been more than once deputed by the Government of India to represent their views on questions affecting Indians in Africa, and Mr Hope Simpson M.P., the Chairman of the Indian Parliamentary Committee in London. His Highness the Aga Khan is to be the Chairman and we don't think the Committee could have had a more suitable Chairman. If it is not too late we would suggest to the Government the desirability of adding one or two members of the Congress party as well as the Rev. C. F. Andrews to the personnel of the Committee. The advent of the Labour Government in England and the recent speech of Lord Olivier have led us to hope for a revision of the Kenya decision if a strong case is made out and properly represented by the present Committee.

* * *

Commenting on the speech of the Right Hon'ble Sastriar advocating the non-payment of taxes in Kenya, the *Janmabhumi* writes :—The fact is that every man is wise in his own conceit. Sastriar thought Gandhi an anarch and an upholder of lawlessness. Other people thought him worse. Yet when passion was roused, when the work he himself had taken on hand was foiled of its success, lo and behold, the same Sastriar, the same apostle of "constitutional advance"—that is his phrase—burst out into open advocacy of a no-tax campaign in Kenya. If in Kenya where after all the Indian is a foreigner, a no-tax campaign is in order, why, we wonder, should not this politician regard it to be in order in India where the Indians are the children of the soil. The furcoat argument, at any rate, cannot be called into service by Sastriar—can it ?

In the course of an article specially contributed to the *Swarajya*, Mr. Bernard Houghton I.C.S. (Retd.) depicts both sides of the picture thus :—"Mr. Macdonald appeals for good will between all classes in India. Does he realise the facts ? On the one side a tiny foreign class, whose interests are economically, culturally, politically in direct opposition to those of the Indians, which arrogates to itself all real power, which rests on the Army, which expends the revenues of the country in its own interests, which looks on the Indians as the French nobility looked on the peasants. On the other side, two hundred and fifty millions of people roughly, insolvently, that out of power, under a rule which destroys self-respect, initiative and all the manly virtues, their thousands of leading patriots in jail on political charges, their education and their health neglected, unfree in their own land, without rights abroad. The Indians demand freedom, for without freedom is no life for India. Let Mr. Macdonald release all political prisoners, let him take steps to give early Home Rule, and there will then be no lack of good will in Indians not only to the British Government but to all who live within their gates. By their conduct towards India will it be judged whether the Labour Ministers are Socialists or merely Liberals in disguise. India is the acid test for Labour."

* * *

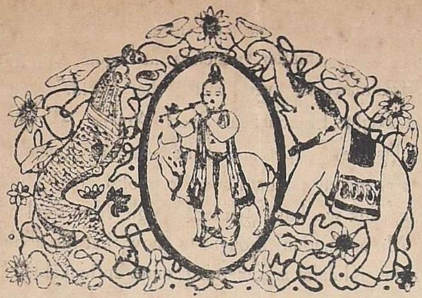
A Socialist Party has been formed in the Legislative Assembly with Sheik Mushir Hossain Kidwai, an Oudh Taluqdar as the President and Dewan Chamanlal as Secretary. Regarding this the *Forum* remarks :—After this who can say that the East is East and the West is West. The emergence of this party leads an Anglo-Indian publicist to write that "the student of ordinary politics would expect this group to be a strong supporter to the Government. The activities of the Government in India accord so closely with the tenets of one school of socialism, such as the nationalisation of Railways, forests, roads, canals, posts and telegraphs, that the opposition from Socialists is unthinkable. But then these are not ordinary politics." This imitation Socialist party reminds me of what our girls do in their plays. They set up household activities with the utmost of gravity ; their stock-in-trade being baby utensils, and sand, and grass from which they prepare dishes to which they invite their seniors. We enjoy these things and regard them as coming events casting their shadows before. May the Socialistic Zamindars and professional men prove as true to the type.

* * *

Mahatma Gandhi has made good progress in his health and Col. Maddock has permitted him to leave the hospital. Accordingly he has left Poona and is now in Bombay on his way to Andheri. Arrangements have been made for his stay at Juvem near Andheri. Mahtmaji has chosen this place since he wished that he should be accessible to all in cases of need. Although he has begun to engage himself in his normal activities of writing and discussing politics he continues to be weak and it would greatly benefit his health if he is left undisturbed.

* * *

The Mahashakti is the latest addition to Indian Journalism. It is a weekly English Journal issued from Benares. In the course of a note on Swaraj the Editor says :—"Freedom of the body from the yoke of foreigners is the dominant idea which seems to govern different schools of Indian politics dealing with the Swaraj. This idea, later on, was still further developed when Mahatma Gandhi and Mr. C. R. Das interpreted the term to mean absence of slave mentality. We, however, soar still higher. To the physical and mental element of the Swaraj, we add one element more *viz.*, the spiritual element. Swaraj, thus interpreted, will signify self-determination or realisation of spiritual consciousness :—a sublime doctrine taught to us by the Rishis of blessed memory. Politics, from this point of view, can by no means be dissociated from religion. This brilliant ideal measured by our politico-religious standard we have ventured to put before our readers, hoping they will be graciously pleased to cooperate with us in the fulfilment of our noble mission." We wish our contemporary every success.



The Hindu Message

The Suppression of the Khliafat.

"The Angora Assembly has deposed the Khalif and abolished the Khilafate." Such is the brief message in which Reuter flashed to the world the astounding news of the tragic end of an ancient historic institution—the Khilafate. The news was a bolt from the blue for the Muhammadans throughout the country and no one with the least bit of historical instinct in him can read the news unmoved. Khalif is the name given to the heads of the Moslem faith and means successor—that is successor to the Prophet. Originally the title could be borne only by the direct descendants of the Prophet but only four such perfect Khalifs reigned at Medina. In those early days their leader-ship of the Church and State —the Khilafate as it is called—was elective. The first four Khalifs, Abu Bakr, Omar, Osman and Ali were like Presidents of Republics. With the advent of the Ommayads the Khilafate became hereditary; under the Abbassides this was continued. And when the invasion of the Moghuls and the destruction of Baghdad drove the latter to take refuge in Egypt, the holder of that exalted position continued to live in obscurity under the protection of the Egyptian Sultans. With the rise of the House of Ottoman and the establishment of a powerful Moslem dynasty on the ruins of the Eastern Roman Empire, the Muslim leaders of the day saw nothing unnatural in choosing this late comer into the fold of Islam as the head of their hierarchy. And the Abbasside Khalifa delivered into the hands of his more successful co-religionist, Selim I, the Sultan of Turkey, all the symbols of the dignity of the Khalifa. It will be thus seen that the institution of Khilafat is a very venerable one and is an essential part of the religion of the Muhummadans. A vital element in the creed of the Sunni Mahamadans is the existence of a Khalif with religious and temporal powers. The institution is therefore one which is a sacred concern of the whole Sunni Muslim world. In addition to its religious importance its political significance is also of the deepest importance. With its foundations securely based on religious sanctity the Khilafat represented a virile organisation that struck fear and awe in the hearts of the enemies of Turkey. It was perhaps the one factor which saved Turkey. It is this hoary institution with all its sacred traditions behind it, that is swept away completely by a single stroke of the pen by the Angora Assembly under the direction of Gazi Mustufa Kemal Pasha. Two Deputies who pleaded for the postponement of the question on the ground that the time was not ripe for its settlement and that more important questions demanded the attention of the Assembly were shouted down. Evidently, it was their objection that the Assembly had no right to abolish the Khilafat that led Ismet Pasha, the Foreign Minister, to declare emphatically that the Angora Government intended to maintain to the bitter end their determination to suppress the Khilafat. Accordingly this institution which is of the very essence of Islam was arbitrarily decreed to be abolished and the entire Moslem world was defied with the impudent assertion that "no attention will be paid to the opinions of any other country, Moslem or other-wise." The audacity of this tyrannical decision can be equalled only by the brutality with which it was given effect to. At two o'clock on Wednesday morning the Vali of Constantinople and the Director-General of Public Security, accompanied by the Police, proceeded to the historic Dolwa Bugchhe Palace and ordered the Khalif to seat himself for the last time upon the throne of the Khalifs. The fateful decree ordering his deposition was then read after which the Khalifa was ordered to descend and make arrangements for his immediate departure. An hour later, accompanied by his two wives and son, he was motored to Chatalja on the frontier where a special train waited to take him to Switzerland. The Khalifa shed tears when leaving the Palace and shook hands with the few attendants present. He expressed the hope that God might grant success to those who were working for the country. It is indeed very pathetic to read this account of the brutal farce enacted at Constantinople. Having thus deposed the Khalif the Angora Assembly has commissioned the Vali of Constantinople to execute the measures in connection with the abolition of the Khilafat within ten days. By the 15th instant therefore, there will be no trace left of the Khilafat in

Constantinople. It will be a clean sweep of the Khilafat and every thing associated with it. Thus has Kemal Pasha cut asunder the one great bond of union that existed between the Muslims all the world over. He has administered a deadly blow to Pan-Islamism. He has disestablished and disintegrated the Mahammadan religion. In short he has committed a sacrilege and has betrayed Islam. The news has staggered the Indian Moslems. Here is what Maulana Mahamod Ali says of it:—"Needless to say we are not enemies of England, but enemies of those who destroy the Khilafat, be they English or Turk.........................No believing Mussalman in the world can have the least sympathy with such irreligious people as may want to break the ties of Islam that are of Allah's own making and hanker after Europe's recognition of their progressiveness. We whom these progressives would, no doubt dub fanatics, have had sufficient experience of Europe, enough indeed to be cured of that slave-mentality which made us measure the vast extent of God's creation with the foot-rule of European standards of progress. Following the liberal and catholic dictum of our Prophet "take what is clean and leave out what is unclean" we are as eager as ever to accept all that is good in Europe but we have always to be on our guard in order to reject all that is evil, and of evil as of good itself there is no lack in Europe... ....For us of course the Khilafat can never cease to exist. The Turks may dethrone their Sultan and cease to acknowledge him as the Khalifa, but so long as they cannot dethrone Allah and flee from the limits of His sovereign jurisdiction, the Khilafat shall continue to exist for all Muslims. We do not know that Abdul Majeed Khan has done anything to deserve the humiliation to which according to newspaper reports he has been subjected. In fact all that we know about him is to his very great credit. For all that one can say today he is as much the Khalifa of the Sunni world of Islam as he ever was, but even if a change of persons becomes for some reason necessary, the office still continues as if there had been no Popular Party and no Turkish National Assembly in existence." The Hon'ble Sheikh Gulam Hussain Hidayatullah, Minister for Local Self-government, Government of Bombay, has expressed himself thus on this question:—"The action of the Turkish National Assembly in deposing the Khalif without any fault and in abolishing the Khilafat without consulting the rest of the Mahammadan world is arbitrary and ultra vires. They have no right to set themselves up as the sole and final judges in a matter which is the equal concern of Mussalmans in every part of the world." Again, the Right Honourable Syed Ameer Ali gravely doubts the competence of the Angora Assembly or of any merely national body to abolish the Khilafat. We think we have quoted enough from the leaders of Mahammadan thought to show that the abolition of the Khilafat is something quite unthinkable. The Egyptian Ulema has issued a manifesto to all Moslems declaring the existence of the Khilafat as necessary to every believer as reason is to man. Such being the intensity of feeling on this question among the Mahamadans all over, we are constrained to agree with the "*Daily Telegraph*" in thinking that "the position of the Indian Moslems with regard to the Khilafate is intolerable. They have been cheated, fooled and used with incredible cynicism as catspaw to secure advantages at Lausanne for a Turkey which now reveals itself as being governed by a gang of impostors who now turn upon them with insulting contempt." Otherwise what is the meaning of the empty boast of Ismet Pasha that "if other Moslems have shown us friendship, it is not because the Khalif was with us but because of our strength." It is too hollow to need any notice. The whole thing savours of an upstart. We are sure all Hindus would deeply sympathise with the Mahmmadans in this—their hour of trial.

Social and Religious

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswamy Sastri, B.A.,B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA XII

INTRODUCTORY.

1. Sri Sankaracharya says that Arjuna's opening question in Chapter XII is due ,to the fact that from Chapters II to X the Lord had taught Realisation of the Absolute and Devotion to Iswara whereas in Chapter XI He made Arjuna realise His universal form, and Arjuna naturally wanted to know which was the safer and the surer and the sweeter path.

2. Sri Nilakantha says that the aim of Chapter XII is to sum up the teaching relating to the Upasana Kanda which is intended to show the nature of God and the way to God तत्पदार्थशोधनम् ।

3. Sri Ramanujacharya says that the two alternatives are not Saguna Upasana and Nirguna Upasana but Bhagavad Upasana and Pratyagatma Upasana. Thus he works out his own previous ideas. According to him Kaivalya is simply the realisation of jivatma-swarupa. Such a place is only a halting-house and not the goal. The realisation of Bhagavan by Bhakti is the goal. Evidently he thinks that by yoga as stated in

Chapter VI of the Gita only Jivaswarupa is realised. Such a Self-realised soul attains Supreme Bhakti and through that means attains God-realisation. He says: उक्तं च तत्त्वतो भगवज्ज्ञानदर्शनप्राप्तीनां ऐकान्तिकात्यन्तिकभगवद्भक्त्येकलभ्यत्वे। अनन्तरमात्मप्राप्तिसाधनभूतात् आत्मोपासनात् भक्तिरूपस्य भगवदुपासनस्य स्वसाध्यनिष्पादने शैघ्रयात सुसुखोपादनत्वाच्च श्रैष्ठ्यम्। भगवदुपासनोपायश्च तदशक्तस्य अक्षरनिष्ठता तदपेक्षिताश्चोच्यन्ते भगवदुपासनस्य प्राप्यभूतोपास्य श्रैष्ठ्यात्। Thus he gives us a clear-cut presentation of his own.

4. Sri Madhwacharya finds the contrast not between Sagunopasana and Nirgunopasana nor as between Bhagavad Upasana and Pratyagatma Upasana but between Bhagavad Upasana and Avyakta Upasana अव्यक्तोपासनात् भगवदुपासनस्योत्तमत्वं प्रदर्श्य तदुपायं प्रदर्शयत्यास्मिन्नध्याये। In fact he would say that the contrast is between Bhagavad Upasana and the Upasana of Lakshmi as the presiding deity of Avyakta or Maya or Prakriti.

5. Thus here is an almost insoluble tangle of opinions and it is hence difficult to choose and decide between them. As I have been pursuing a settled policy of interpretation and presentation hitherto, I shall follow that path here also, leaving it to my readers to judge for themselves. I shall elaborate the discussion later or when expounding verses 2 to 7 below.

6. There is no doubt that a contrast between two courses is suggested in Arjuna's question and Bhagawan's answer. The implication in the terse question of Arjuna should be made clear and explicit by the express statements in the divine reply of Sri Krishna. Arjuna differentiates between त्वां and अक्षरं अनिर्देश्यम्। He wants to know who should be classed as the best knowers of Yoga—those who are devoted to त्वां (Bhagavan) or those who are devoted to *Akshara* and *Anirdesya*. Sri Ramanujacharya had already expounded Akshara in Chapter VII verse 3 as क्षेत्रज्ञसमष्टिरूपं (the totality of jivas or *chit*). There Sri Madhwacharya expounded it to mean *Brahma*. The whole crux lies there. We cannot deny that in our sacred books Akshara and Avyakta are used to denote Prakriti, Jiva and Para Brahma in a rather confusing way. Sri Ramanujacharya quotes in Chapter VII verse 2 the Sruthi passage. अव्यक्तमक्षरे लीयते। अक्षरं तमसि लीयते। Sri Madhwacharya quotes numerous Vedic passages to show that *Akshara and Avyakta* in Chapter XIV verse 1 to 7 relate to Maya or Prakriti or Sri.

7. The only clue to the labyrinth is contained in the main tenor of the exposition by the Lord Himself. One unmistakeable landmark in our sacred books is the word *Brahma* (in the neuter gender),. It means the Nirguna aspect as the Veda according to its place in the context where Brahma is used in the sense of the *Veda*, the Lord takes care to use *Akshara* to specify the Nirguna aspect, see verse 15 of Chapter III. कर्मब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्। In Chapter VII verse 29 those who are devoted to the Lord are said to realise *Brahma*. It is this Brahma that is described in Chapter VIII verse 3 as the Paramam Aksharam (the supreme Akshara.) The Saguna aspect also is described by the description अक्षरं परमं in Chapter XI verse 18.

8. The secret now seems to me to be clear. Arjuna's question is, which is the safer and the surer and the sweeter path—the path of devotion to the Saguna aspect with blessed name and blessed form and showing grace on all or the path of the nirguna aspect without name or form and resulting in a realisation of the Supreme as Absolute. The whole trouble arises from regarding Saguna and Nirguna aspects as lower and higher. They are the same Truth seen from two standpoints. The goal is the realisation of the same eternal and undifferentiated bliss. But the paths differ: One path lies as it were through a forest where we have to go alone and over stones and thorns and in fear of wild animals. The other path is a Raja Marga where we go in company with music and feasting and regarding the Lord Himself coming and taking part in the merriment and leading us to His Paradise. The difference is between Hanuman's single and lonely leap across the sea and the grand victorious united progress of the *vanara* warriors over the *setu* with the Lord in their midst. The Lord says that the goal and the experience are the same but only the paths differ, not in their purity or value but in the accompaniments. I shall show now Sri Ramanujacharya and Sri Madhwacharya are driven to give unusual interpretations to various words in Verse 4 et seqq. I do not imagine any sense of higer or lower in the Lord's mind as between the two paths. All that He seeks to point out is that there are some elements of ease and aid in the path of Bhagavad Bhakti: But the attained goal is the same because it is He that has both the Saguna and the Nirguna aspect. The secret of the whole exposition is in the word योगवित्तमाः। How can he who follows the path of devotion to the Saguna aspect be said a better knower of *yoga* than he who is devoted to the Nirguna aspect? Let us mark the fact that the word used is योगवित्तमाः and not ब्रह्मवित्तमाः Both are to become *Brahmavittamah*. But the word used shows that those who follow the path of devotion to the *Saguna* aspect know yoga (the bliss of divine commission) more early and more often. The Supreme Bliss of Saguna Brahma *sakshatkara* is not in any way different from the Supreme Bliss of Nirguna Brahma Sakshatkara. The one is realised by the Visuddha Sattva Manas which is like a perfectly transparent sheet of glass and does not therfore interpose any obstructive opacity. The other is realised in absolute identity. When the Lord says that both attain Him (ते प्राप्नुवन्ति मामेव) in Verse 4, who are we to interpose our logic and talk of a higher and a lower realisation?

Literary and Educational.

Sri Rama Jaya.

Bala Ramayana.

By P. K. Kalyanarama Sastri B.A.

Prologue.

Come one, come all, my readers! sweet
Witness what all we show;
In fourteen lines of sections neat
We paint the scenes we know.
No sonnets strained, nor verses blank
Here meet the eyes that scan;
We deal with Heroes high in rank
That played the Gods in man.
Couplets rhyming suit us best
In dwelling on their deeds;
And with becoming zeal and zest
We cling to these good reeds.
Sri Rama, —let us sing His fame
And glorify His name.

I

As SRI and VANI guide our Muse's wand
On *Thamasa's* verse-inspiring banks we land;
And here we find an ancient hoary sage
Walking as brisk as fits an younger age,
VALMIKI sure is he, the best of bards
To whose epic, we bow with all regards
A Crouncha male enjoying health and strength
Suddenly falls and swoons in all its length.
A she-bird fair is seen in sorrow nigh
An archer viewing her without a sigh,
Our sage in rage begins to meditate
And ocean-like his mind does agitate.
And as he now to curse this foe prepares
A verse escapes from him all unawares.

II

"What have I done?" the sage reasons in thought
"A sloka comes from out of me unsought.
In curse, I strived my worst to show my wrath
In bliss indeed, it has its wholesome bath.
How glad and proud am I to sing and own
This hymn of praise to Rama on His throne.
What wonder? Good forsooth hath come to me
From out of grief. And here I have the key
Which turned aright would ope the precious chest
Of Rama's charming life wherein should rest
Many a gem of thought and fact serene
Whose rays dispel all darkness from the scene.
Destined am I to be the foremost bard
To whom these gems are offerred as reward."

III

The sage is lost in thought for hours long
Revolving in his mind this find of song.
He scans the lines and sings them short and sweet
And admires their sense and rhythmic beat.
The Lord Creator comes before him now
And speaks to him in words honeyed with love.
"By my command" says He "Thou shalt commence
A pleasing task, my son! which done, shall hence
Secure for thee and this thy work a name
Which well shall live till God remains the same.
As at thy service, shall my Vani be
The facts and words and thoughts will flock to thee.
Nothing but Truth shall gild thy pages all
Which, in thy mind, will flash, at wisdom's call."

IV

Valmiki sits composed and weaves his song
Which draws to him the world's unnumbered throng;
Which gets its first rewards from Rama's hands
Rama, the then king of these happy lands;
Which set to Vedic tunes fore'er remains
The priceless gem, which Poesy retains;
Which handed down from sire to son bespeaks
Its pristine nature never knowing freaks;
And this today in nooks and corners spreads
Explained by ONE[a] whose village[b] gives the threads
Of this good piece of ancient history
Which else, shall be immersed in mystery.
And we, his sons, but imitate our sire
In this our new and venturesome desire.

To be continued.

Note: a. Brahmasri Parithiyur Krishnasastri of Sri Ramayana fame,
b. Parithiyur means literally cotton-village; Cotton, of course, means threads.

Conflict of Cultures.

India at The Cross Roads.

A Lecture by Lord Ronaldshay.

I have taken as my text tonight the words "India at the Cross-roads," and you might easily jump to the conclusion that what I had in mind in doing so was the political situation arising out of the General Election which took place in India in December last, which resulted in appreciable numbers of persons whose proclaimed intention it is to bring the mechinery of Government to a standstill, being elected to the various Legislative Councils.

With such a situation in existence it might indeed be said appropriately enough that India is standing at the cross-roads since it is not yet clear whether she will develop the will to proceed along the broad highway of constitutional evolution or whether she will make an attempt to take an unconstitutional and perilous short cut to the goal which she has in view.

But it is not, as a matter of fact, the political situation that I have in mind. When I speak of India at the cross-roads it is not of her political future that I am thinking, but of something much more fundamental, namely of her national evolution—of the lines along which her civilisation, her culture, her spiritual and intellectual outlook will develop. Her political future is assured so far at least as Great Britain is concerned. It was guaranteed by Great Britain when Parliment defined its policy towards India as "the progressive realisation of responsible self-government as an integral part of the British Empire;" and that being so, the question at issue in the political sphere is not so much the goal to be aimed at as the time in which it is to be reached.

What then do I mean when I talk of India standing at the cross-roads in the matter of her evolution as a nation? I mean this—that, consciously or unconsciously she has to determine the extent to which her close contact with the West during the past century or more, is to influence her future development.

There have been times when not an inappreciable section of her educated classes has shown a tendency to cut itself adrift from its own past and to model itself exclusively upon the West. This tendency has in due course produced a reaction and men have come forward who have swung violently in the opposite direction, and have urged the rejection of everythig Western and a complete return to the ancient ideals and traditions of the East.

Let me say at once that it is my profound hope that it is along neither of these two roads that India will consent to travel. They are the cross roads, at which I see her standing, one leading abruptly away from the natural line of her development, the other turning with equal abruptness back from it in the direction of the past. Pursuit of the one must lead to a loss of her own individuality, to a sterilisation of her peculiar genius, must leave her, in short, a mere mimic of other peoples, a mummer without a soul. Pursuit of the other can only lead her away from progress and towards stagnation, and must disable her from assuming her rightful place amongst the progressive nations of the world.

But there must be, surely, a middle way between these two extremes along which she may travel without on the one hand rejecting the gift of learning, particularly the splendid achievements in the domain of science, which the West has to offer her, or on the other, cutting off the sap which she derives from her own intellectual soil.

Among those whom I am addressing there are many who have come from India to take advantage of the teaching of the West. They will be a powerful force in shaping the India of the rising generation. There is, if they care to avail themselves of it, a vast fund of experience touching the question which I am discussing—a fund which has been accumulating for at least a hundred years.

My object to-night is to ask them to study carefully and judicially this fund of accumulated experience, so that in due course they may bring a ripe judgment to bear upon this great problem with which India is confronted.

Let them study the developments, which have accompanied the establishment of the existing system of education in India. In the time at my disposal I can only indicate in the briefest possible outline the outstanding results, from the particular point of view from which I am examining it, for which from my own study of the matter I find it has been responsible.

The first results of the establishment of a Western system of education in Bengal were not wholly good. India had been passing through a period of exhaustion consequent upon the disruption of the Moghul Empire. She was not in a fit state to meet a sudden and powerful influx of new ideas critically and with discrimination.

A few strong characters stood out as exceptions

notably Rajah Ram Mohan Roy and Dewan Ram Kamal Sen, but it is to be observed that these men grew up before the new system was definitely established. Ram Mohan Roy was born in 1772 and died in 1823.

The Hindu College in Calcutta, with its secular curriculum, came into existence under rationalist auspices in 1817 and Lord Macaulay's famous minute was penned in 1835.

It was at this period that, the new wine of Western learning was poured with results which were, in some cases at least, disastrous into the old bottles of Hinduism. Among a section of the younger men Westernism became the fashion of the day with this unfortunate result, that the more ardent their admiration for everything Western, the more vehement became their denunciation of everything Eastern. You will find a graphic description of the intellectual demoralisation which set in, in the writings of Mr. P. C. Mazumdar, the biographer of Keshub Chandra Sen, who was himself a student in Calcutta in these critical days. Summed up his indictment comes to this that the ancient custom and tradition was thrust aside, ancient religion was decried as an outworn superstition, and, further, that while the ancient foundations upon which the complex structure of Hindu society had been built up were undrmined, the new generation of iconoclasts found little enough with which to underpin the edifice which they were so recklessly depriving of its foundations.

There were naturally enough, many people who viewed these developments with profound dismay, and it was only to be expected that sooner or later a reaction should set in. Indeed a reaction would have set in sooner than it did, I think, if it had not been for the fact that while the 19th century produced many who were carried off their feet by their pursuit of everything Western, it also produced some outstanding figures who picked up the threads where Raja Ram Mohun Roy had dropped them, and showed by their example that it was possible to profit by all that the West had to offer them without uprooting themselves from their own historic soil.

Of such men Brahmananda Keshub Chandra Sen is an outstanding example. Neverthless, the reaction came and was stimulated by the quickening of her national consciousness which the political developments of recent years have brought about.

Unfortunately just as the original swing of the pendulum carried many men too far in the direction of Westernisation so the swing back has carried some too violently and too far in the opposite direction. In Bengal in recent years I have myself come into contact with men who have urged their fellow-countrymen to turn away completely from everything Western and it is hardly necessary to remind such an audience as this, of the names of outstanding personalities in other parts of India who have urged a similar course. To give such advice is to urge India to leave the middle way and to travel along the cross-road which can only lead, in my opinion, as I have already stated, to stagnation and decay.

Looked at from a biological point of view, it may be said that a struggle is in progress in India today between two main influences to obtain the upper hand in shaping her future as a nation—inherited tendencies on the one hand and acquired characteristics on the other. And in this view the supreme task to which statesmanship must be directed is to moulding the educational system in India in such a way as will fit it to hold the balance even between these two powerful and opposing forces. Such an educational system, to quote the words of one who has had long and intimate experience of teaching in India—the Rev. D. Vander Schueren—"must take what is best and most effective in the Western systems and in as much as they are adaptable, adapt them to the East; but in its essential and more substantial parts must be Indian and suited by its nature to the nature of the Indian mind. It must aim not merely at grafting upon the Indian mind foreign methods of thought necessarily uncongenial and artificial, but at giving the fullest development to the indigenous plant of the soil."

But if in such a task statesmanship is to have any real chance of success, there must above all things be good will and mutual understanding. Great Britain and India must work together. They must work on the line and in the spirit of these towering figures of the past. Sir Syed Ahmed Khan, Raja Ram Mohun Roy, Maharshi Devendra Nath Tagore, and Brahmananda Keshub Chandra Sen, whose passionate longing it was to weave into the tapestry of Indian life such threads from the spindles of the West as would enrich, without bringing about a complete alteration in outline of the pattern upon the Eastern loom.

That is the goal which I would set before you, and in so far as any one of you is able to do anything to give form and substance to that ideal you will have rendered yeoman service not to India alone, but to mankind. —*The Englishman.*

Historical and Scientific.

Proclamation of the Madras Government—31-7-1801.

Whereas the object of the connection subsisting between the Hon'ble Company and their Highnesses here-to-fore Nawabs of the Carnatic was intended to cement the union and alliance between the contracting parties; and to establish on a solid foundation the security and rights of the said contracting parties in the Territories of the Carnatic; and whereas the several engagements concluded for that purpose have failed to answer the intention of the contracting parties whereby the form of Government throughout the Provinces of the Carnatic has been subjected to changes injurious to established opinions, to general confidence and to permanent prosperity, and whereas the Munsub of the Subbadary Territories of Arcot having become vacant, His Highness the Nawab Walajoh Ameer-ul-Omrah Madur-ul-Mulk, Ameer-ul-Hind Azeem-ul-Dowlah Showkal Jing, Sipah Salar Amerodeen Khan Bahadur has succeeded by the hereditary right of his father and by the full acknowledgement of the Hon'ble Company to the possession of the said Munsub:—Wherefore his said Highness the Nawab Azeen-ul-Dowlah Bahadur and the said Company being desirous of correcting such errors as have been hereto-fore introduced into the Government of the Carnatic and of supplying the defects of all former engagements between the said contracting parties and being also anxious to give full vigour and efficiency to the Government of the Carnatic with a view to fix the rights of the people and the interests of the State on a broad and stable foundation, have, mutually and of their own accord, agreed by a Treaty bearing date the 31st. July 1801 that all former provisions for securing a partial or temporary interference on the part of the Hon'ble Company in the Government or in the administration of revenues of the Carnatic shall be entirely annull-

led and that inview thereof a permanent system for the collection of the Revenue and for the administration of civil and criminal judicature under the sole and undivided authority of the Hon'ble Company shall be established throughout every Purgunnah and province of the entire territories of the Carntic.

2 Now the proclamation is hereby accordingly made to all Zamindars, Jagirdars, Talukdars, Poligars, Kavalgars and inhabitants of every description of the Carnatic that the Hon'ble Company have by the treaty above mentioned acquired a perfect right to ascertain, determine and establish rights of property, to fix a reasonable assessment upon the several Purgunnahs and villages of the Carnatic and to secure a fixed and permanent revenue to be collected and accounted for by such officers as shall from time to time be appointed for that purpose by the said Company. And it is further established and declared that the said Company have also acquired a perfect right to establish courts for the due administration of the civil and criminal judicature under the sole authority of the said Company, which said courts shall be conducted by officers to be appointed from time to time by the said Company under such ordinances and regulations as shall from time to time be enacted and published by the Governor in Council of Fort St. George.

3. And whereas His said Highness the Nawab Azeem-ul Dowlah Bahadur divested himself by the treaty above mentioned of all control, authority or interference in the collection of Revenue or the administration of civil and criminal judicature, wherefore all Zamindars, Jagirdars, Talukdars, Poligars, Kavalgars and inhabitants of the Carnatic are hereby required to take notice of them accordingly. And it is hereby further proclaimed and declared that the engagements now entered into between the contracting parties for the purpose above mentioned are conditional and liable to no change whatever. Therefore the said Zamindars, Jagirdars, Taluqdars, Poligars, Kavalgars and inhabitants of the Carnatic are required to take notice that the right and power of fixing and collecting the Revenue as well as of administring civil and criminal judicature throughout the Provinces, Purgunnahs and villages of the Carnatic are vested in the said Company alone, as long the sun and moon shall endure.

4. Wherefore all Zamindars, Taluqdars, Jagirdars, Poligars, Kavalgars, Officers and inhabitants of the Carnatic are severally and collectively, required by virtue of the rights and powers acquired to the said Company by contract with the present lawful Nawab of the Carnatic, His Highness the Nawab, Azeem-ul-Dowlah Bahadur, to yield due obedience to such officers as may be enacted by the said Company alone for the administration and Government of the Territories of the Carnatic and in all time to come.

5. Although the Rt. Hon'ble the Governor-in-Council trusts that the experience which the inhabitants of the Carnatic have already had, will have rendered it unnecessary for his Lordship to explain the general principles of moderation, justice, protection and security which form the characteristic features of the British Government, yet His Lordship in accepting the sacred trust transferred to the Company by the present engagements, invites the people of the Carnatic to a ready and cheerful obedience to the authority of the Company in a confident assurance of enjoying under the protection of public and defined laws every just and ascertained civil right with free exercise of the religious institutions and domestic usages of their ancestors.

(By Order)

FORT ST. GEORGE, 31—7—1801

The Right Hon'ble Governor-in-Council,
Sd. J. WEBBE,
Cheif Secretary to the Government.

Legal.

The Power of the Governor of a Province to remit a Bill for reconsideration.

The Religious Endowments Bill.

By A. KRISHNASWAMY IYER B. A. B. L.

The announcement the other day in the Legislative Council that His Excellency the Governor of Madras intends to remit certain parts of the Religious Endowments Bill passed by the former Legislative Council for the reconsideration of the present Council raises a constitutional and legal question of some nicety.

The power of the Governor of a Province to remit a Bill for reconsideration rests on S. 81-A of the Government of India Act. The section provides for a Bill being remitted to the Legislative Council for reconsideration in two classes of cases :—(1) in cases of Bills which are not reserved by the Governor of a Province for consideration by the Governor-General, (2) in cases of Bills reserved by the Governor for the consideration of the Governor-General. In the former class of cases, the section provides in general terms that where a Bill has been passed by the local Legislative Council the Governor may instead of assenting to or witholding his assent from the Bill return the Bill to the Council for reconsideration either in whole or in part together with any amendments which he may recommend. In the latter class of cases *i.e.*, in cases reserved for the consideration of the Governor-General the section enacts that the Governor may with the consent of the Governor-General return the Bill for further consideration by the Council with a recommendation that the Council shall consider the amendments thereto. It will be noticed that there is a distinction between the nature of the power of remittal in the former case and the power of remittal in the latter case.

S. 81-A (1) Where a Bill has been passed by a local Legislative Council, the Governor, Lieutenant-Governor or Chief Commissioner may, instead of declaring that he assents to or withholds his assent from the Bill, return the Bill to the Council for reconsideration, either in whole or in part, together with any amendments which he may recommend, or, in cases prescribed by rules under the principal Act may, and if the rules so require shall, reserve the Bill for the consideration of the Governor-General.

(2) Where a Bill is reserved for the consideration of the Governor-General, the following provision shall apply :—

(*a*) The Governor, Lieutenant-Governor or Chief Commissioner may, at any time within six months from the date of the reservation of the Bill, with the consent of the Governor-General, return the Bill for further consideration by the Council with a recommendation that the Council shall consider amendments thereto :

(*b*) After any Bill so returned has been further considered by the Council, together with any recommendations made by the Governor, Lieutenant-Governor or Chief Commissioner relating

1. In the case of reserved Bills the necessity of the consent of the Governor-General is super-imposed upon the exercise of the power of return by the Governor.

2. Further cl. 2-A dealing with reserved Bills does not unlike cl. 1 refer to the whole or part of the Bill being returned for further consideration but provides for the *Bill* being returned for further reconsideration by the Council with a recommendation that the Council shall consider amendments thereto.

3 The power of remittal in the case of reserved Bills must be exercised if at all within a period of six months.

S. 81-A provides that in cases prescribed by the rules under the Act, the Governor may and if the rules so require, shall reserve the Bill for the consideration of the Governor-General. Among other Bills, the rules framed under S. 81-A of the Act make it obligatory on the Governor to reserve Bills affecting the religion or the religious rites of any class of British subjects in British India, if it appears to the Governor that the Bill contains provisions coming under that description. It may be contended with a good deal of force that the expression affecting religion is sufficiently comprehensive to include the Religious Endowments Bill within its scope. But anyhow, the Bill "did not appear to the Governor" to come within that description and he has not reserved the Bill for the consideration of the Governor-General. We must therefore proceed on the basis of the Bill not being a reserved one.

Addressing ourselves to the language of S. 81-A and keeping in view that the Bill is a non-reserved one, the procedure intended to be followed by the Governor seems to be open to attack on the ground that the Council that passed the Bill is not the present Council and the section authorises the remittal of a Bill only to the Council that passed it.

There can be no doubt that the Legislative Council which passed the Religious Endowments Bill within the meaning of S. 81-A was the former Legislative Council and not the present one. The section empowers the Governor to return the whole or part of the Bill to the Council for reconsideration. The Council in the section can only mean the Council that passed the Bill referred to in the first part of the section; and the expression, reconsideration points also to the same conclusion. A Council cannot reconsider either the whole or *a fortiori* a part of a Bill if it has not already considered it once. The expression 'reconsideration' necessarily imports a previous consideration by the same Council. How is it possible for a Legislative Council to reconsider especially a part of a Bill if it has not already considered the other parts and the whole framework of the Bill. The difficulties connected with the procedure to be adopted in the House when only a part of the Bill is remitted for reconsideration add further strength to the argument that "the Council" in the section can only refer to the Council that passed the Bill.

Further in dealing with the subject of the return of reserved Bills the section refers in cl. 2-C to the Council being in session and to a notification being published by the Governor of an intention so to return the Bill at the commencement of the next session. The expression "Session" is a term employed in all countries governed by Parliamentary Institutions, for the time or period during which a particular Legislative Council or a particular Parliament sits for the transaction of business. Neither in England nor in the United States of America would we ever hear of the session of a later Parliament being described by a session of an earlier Parliament. A Parliament may be pro-rogued between one session and another but we cannot have a session of a Parliament after a dissolution.

(*To be Concluded*)

thereto, the Bill, re-affirmed with or without amendment, may be again presented to the Governor, Lieutenant-Governor, or Chief Commissioner:

(c) Any Bill reserved for the consideration of the Governor-General shall, if assented to by the Governor, Lieutenant-Governor or Chief Commissioner, but, if not assented to by the Governor-General within such period of six months, shall lapse and be of no effect unless before the expiration of that period either—

(i) the Bill has been returned by the Governor, Lieutenant-Governor or Chief Commissioner; for further consideration by the Council; or

(ii) in the case of the Council not being in session, a notification has been published of an intention so to return the Bill at the commencement of the next session.

(3) The Governor-General may (except where the Bill has been reserved for his consideration), instead of assenting to or withholding his assent from any Act passed by a local legislature, declare that he reserves the Act for the signification of His Majesty's pleasure thereon, and in such case the Act shall not have validity until His Majesty in Council has signified his assent and his assent has been notified by the Governor-General.

Miscellaneous.

Some Letters of Mahatma Gandhi.

Translated into English by A. RAMA IYER, M.A.

(*Continued*)

12

Pretoria Gaol,
25—3—1909

(To Manilal)

...I have read a lot in goal. Now I am engaged in the study of Emerson, Ruskin, and Mazzini, besides the Upanishads. The more I read books, the more I am confirmed in the conviction that true education consists not in the ability to read and write, but in the development of character and in the real knowledge of Dharma. If this is true, there can be no doubt that you are at present receiving the best kind of education.

To serve your mother, cheerfully submitting yourself to her stern nature, ..and to look after Ramdas and Devidas,—what education could be better than this? If you successfully pass this test, your education may be taken as more than half finished.

One sentence of Nathwanji in his Introduction to the Upanishads has much impressed me. He says that, of the four stages of life, Brahmacharya, which is the first stage, is really equivalent to the best, namely Sanyasa. I think this is quite true. The early years of innocence (that is up to the 12th year) can alone be called the period of perfect happiness. When a boy is old enough to realise his responsibilities, he should be taught the duty of being truthful and non-violent in thought and deed. But this should be done naturally and pleasantly, and not in such a way as to frighten or disgust him.

......When I was younger than you, I took much delight in serving my elders. After my twelfth year I could not enjoy such unmixed happiness. If you will take the trouble to lead a virtuous life, you will certainly have realised my ideal of education. Then you will be able to live uncomplainingly in any corner of the world, and devote yourself to the work of realising God in your own soul.

I do not, of course, mean from this that you need not learn to read and write, but only that there is no hurry about it. There will be time enough to learn this in the future, and your duty just now is to learn the lesson of *Service*.

Next, never forget that we are destined to be *poor*. The more I observe the world, the more I feel that true courage consists more in living a life of poverty than in being rich. A life of voluntary poverty is a beautiful and sweet life ....

With blessings,
BAPU.

13

Johannesburg,
(To Manilal) 27—7—1909

...You are greatly agitated as to what you should do. I say that you should do your *duty*. Your business at present is simply to serve your parents, to read what you can, and to do your field-work. It is none of your business to think of matters beyond these, which may be safely left to your parents until you are old enough. But one thing you should make up your mind to even now, and that is never to be a doctor or a lawyer. We are poor, and we should pray to God to keep us poor ever. The only need for money is to keep our body and soul together. It is our duty to develop the Phoenix form, as thereby we shall be doing real service to the country, and we shall find the means of self-realisation. Remember that I am always thinking of your welfare. The only real duty of any man is to develop his character. Education is not needed for the earning of one's livelihood, as no man, so long as he remains a *man*, can ever die of hunger, and even if he is faced with death, such a man never quails before it. Bravely do your duty, and be reading what little you can......Be sure that Bapu will never be harsh on you, and that whatever he does is done for your good. Be serving others in the full faith that such service can never go for naught.........

14

London,
Dear Swamiji, 30—8—1909.

Your letter to hand. I read also the lecture you gave a few days ago on the Curzon-Wyllie affair, and your paper on Education. Their perusal gave me much pain. Your letter is a specimen of your views on Islam, and your attitude to those who understand that religion. As to your own views, I shall only say that they are against the spirit of Hinduism, and that I am especially pained by the unjust attitude that you have taken up.

Your statement that the English are the guardians of Hindu religion is particularly lamentable. If we are not ourselves strong enough to defend our own faith, what can outsiders do?

Your views on Education are calculated to breed hatred between Hindus and Mussalmans. If it is essential that these differences between them should continue, I can only say that India deserves to be in subjection for ever. Why, then, should we blame the foreigner? The truth is that a continuation of these differences will mean the destruction of Hinduism. But Hinduism, God willing, shall not die. It has stood the test of Time, and it is my firm faith that even our so-called religious teachers cannot bring about its destruction.

What more shall I write? I have a high regard for your learning, but I am very sorry for your conduct.

15

Johannesburg,
(To Manilal) 17—9—1909

To serve and help others in an utterly meek spirit, —this is the true kind of Education. This you will realise more and more as you grow older. Indeed, more than half of all religion consists in helping the weak and the suffering.

Mr. West has made Ba take egg, but of this we have to think a little calmly. Even if your mother were in danger of losing her life without the egg, I should not mind it; and I should never have let her take it against her will. We should never regard our body as more precious then our soul. The man who has realised his self knows that the soul is quite different from the body, and that it is the body's enemy rather than its friend. Perhaps it is hard for you to realise this, but the man who has a pure and well-developed soul can easily understand and abide by it. It is wholly wrong to suppose that the soul can do good or evil only so long as it is confined within our body. It is this delusion that is at the bottom of many great sins which have been committed in the past, and which are being committed even now...This body has been given to us to be kept under strict control......

16

Johannesburg,
(To Manilal) Kartik, 1966 *

I do not care at all for your book-learning, so long as I am satisfied that you live a strictly moral life, and that you do your duty. Your duty is done when you have observed all the *yamas* and *niyamas* as prescribed by the Sastras. If you want to study further for pleasure or for self-improvement, I shall certainly help you; but, if you do not, I shall not blame you either. But whatever you do, have a fixed plan in your mind, and try to abide by it as rigidly as you can. Write to me as to what work you are doing now in the Press, when you get up in the morning, what the condition of the farm is, and so on.

With blessings,
BAPU.

(*To be continued.*)

Lord Haldane.

By LORD RIDDELL.

By an amazing turn of Fortune's wheel, Lord Haldane is again Lord Chancellor. Statesman, philosopher, lawyer, and scientist, he is certainly one of the most striking figures in the Cabinet. Let us take a bird's-eye view of this remarkable man. Needless to say, he is a Scot, the son of a Writer to the Signet (a Scottish solicitor with special privileges). As a student at Edinburgh and Gottingen Universities, he was a brilliant success. Education was a religion in the Haldane family. It seems to have been justified by results. One of Lord Haldane's brothers is a distinguished professor and a Fellow of the Royal Society. Another is Crown Agent (Public Prosecutor) for Scotland, and his sister is a lady of much learning and many attainments.

* * *

In 1879, at the early age of twenty three, Lord Haldane was called to the English Bar. He took to the Chancery Courts and performed a miracle by becoming a Q.C (this was in Queen Victoria's glorious days) when only thirty-four. For the next fifteen years he had a large and lucrative practice. In 1885 he entered Parliament, and twenty years later become Secretary for War, a position he held for seven years. He reorganized the Army, established the Officer's Training Corps, and rendered invaluable service on the Committee of Imperial Defence. In 1912 he was appointed Lord Chancellor. Then came the war, in which, owing to his experience at the War Office, he seemed destined to play a leading part. But it was not to be. Being suspected of German tendencies, he was subjected to violent attacks and misrepresentations, which led Mr. Asquith to supersede him on the formation of the first Coalition Government in

* The present year is 1980—A.R.

1915. All who knew the facts were aware that these suspicions were unfounded. His conduct during the Agadir Crisis, when he strongly supported the French, and against the wishes of at least one of his colleagues insisted upon the necessity for an expeditionary force, should have been sufficient guarantee However, Lord Haldane's ill-informed critics prevailed and Mr. Asquith jettisoned his Lord Chancellor to appease the sharks.

* * *

It must be confessed that the victim's public utterances had laid him open to criticism in a time of national excitement. The inflamed and untutored mind could not discriminate between affection for German philosophy and affection for Germans. Point was given to the attack by his visit to the German Emperor in 1912. The public did not know that he had gone at the request of the Cabinet to obtain information and negotiate concerning the new German naval programme. However, the sharks got him. Had he been allowed to remain at the War Office, where, during the first few days of the war, he deputized for Mr. Asquith, then Chief Secretary, the progress of the struggle might have been different. Organization and attention to detail are his strong points. With Lord Kitchner as Commander-in-Chief, we should have had a wonderful combination. He early saw the necessity for improved explosives, and advised the employment of Lord Moulton, who did such great things. Had Lord Haldane been left at the War Office, the shell shortage, which led to the formation of the Ministry of Munitions, would probably have been avoided.

* * *

During the war, and for some time afterwards, he had a poor time, but bore his troubles with patience, dignity, and geniality. They, however, left their mark on him. Even his strong constitution and fund of optimism could not bring him unscathed through such an ordeal. He was not without sympathizers. When Mr. Asquith decided to replace him, a large number of members of Parliament made a written protest.

* * *

He is a philosopher and mataphysician. At the age of twenty he won the Prize for philosophy, awarded by the four Scottish Universities, and is author of several notable books on the subject. He is also a scientist—a Fellow of the Royal Society—much interested in the development of electricity for industrial purposes. In a modified sense he believes in the basic doctrine of present-day Socialists—viz., that industry and commerce are badly equipped and inefficiently managed, and that poverty and distress may be relieved by better industrial and commercial methods. Like his father and mother, he is also an enthusiastic educationist, believing that the future of mankind depends on better training. On his downfall in 1915 he gave increased attention to philosophy, education, and science. No doubt these diversions enabled him to bear a burden which would have crushed most people. During recent years he has become a disciple of Einstein and has written two books on relativity. Now at a bound he is again Lord Chancellor, but rumour has it that he will be something more. He purposes to delegate much of his administrative work to Lord Cave, his predecessor, and to devote a considerable amount of his time to the Committee of Imperial Defence, of which he is the oldest member. Lord Haldane is a practical idealist. While all for peace and peace measures, he recognizes that :—

> ...mankind are unco' weak,
> And little to be trusted.

He knows that unless Britain is prepared to defend herself she may be starved and ruined in a very short time.

* * *

Therefore we may hope for the best. While Lord Haldane is on the Committee we are not likely to be left to the protection of words, although if words were the equivalent of ships and aeroplanes he could furnish an ample supply, for he is a voluble speaker. Indeed, this is his chief defect. His active, well-filled, and well-ordered mind furnishes too much oratorical provender. His enthusiasm leads him to explain every detail, with the result that the audience are sometimes overwhelmed. He forgets that the assimilative powers of his weaker brethren are more limited than his own. As the ancients used to say, "The half is sometimes better than the whole." This power of words, however, is a Parliamentary asset. Consciously or unconsciously, Lord Haldane invented what I call the oil and feather method. Most great Parliamentarians make brilliant sallies in debate, but, like Prince Rupert, often end up by losing their artillery. Not so Lord Haldane. He never attempts brilliancy in Parliament. He gently sprays his adversaries for hours at a time with feathers and oil—feathers in the shape of facts and arguments, and oil in the shape of compliments and pious aspirations for the success of his scheme. When he concludes, most of his opponents, who entered the House breathing fire and slaughter, stagger out gasping for air. The few survivors make a feeble protest. Lord Haldane turns on the spray again and eventually walks off victorious with his Bill in his pocket as drafted.

* * *

Of course, this method is only possible for those who are sincere and earnest. Lord Haldane never advocates anything he does not believe. Whether he adopted this oratorical plan by design, it is impossible to say. Although the most honest of men, he is not without guile and possesses a pawky sense of humour. When all is said, oil and feathers are quite legitimate. The object of Parliamentary oratory is to quell your opponents. If you can accomplish this by an earnest four hours' speech why not? The ribald, however, ascribe the length of Lord Haldane's speeches to the philosophical theory, to which he is said to adhere, that the universe is timeless and trackless.

* * *

As may be imagined, this many-sided man is a complex character. Kindness and courtesy are two of his chief attributes. He never says bitter things and is noted for his constant attention to sick friends and acquaintances. He is devoted to his aged mother, now ninety-nine, and still in possession of her faculties—a truly wonderful woman. His industry is phenomenal. Technical subjects have no terrors for him. He has the gift of seizing essentials, imagination to construct a plan of action, and energy and pertinacity to make it a success. In short, he possesses a busy, practical, constructive mind, which is a national asset. He remarked some years ago, "The noblest of souls can find full satisfaction for his best aspirations in the sustained effort to do his duty in the work that lies at hand, to the utmost that is in him." Lord Haldane lives up to this aphorism, always working, always trying to accomplish something and to do it as well as he can. Although so practical, Lord Haldane is a mystic—an unusual combination. During recent years his interest in philosophy has become more intense. Probably his return to office may stem the tide.

* * *

The Lord Chancellor looks what he is—a mixture of the professor, lawyer, and benevolent, sagacious, good-natured Scottish gentleman. Of middle-height, he is well and sturdily built, but nowadays has a habit of stooping and walking with his hands behind his back, which makes him look older than he is. He has a fine head, and generous, kindly eyes. His pallid complexion is no indication of a delicate constitution. On the contrary, until recently he never knew what illness was and is said to have thought nothing of walking from London to Oxford. Indeed, he is still a member of a walking club.

* * *

It may be asked why a man so gifted should be so little understood and appreciated. Perhaps it is because he is too much like a genial professor—always anxious to teach and improve. This raises the question, do mankind properly appreciate the efficient and well-informed who wish to improve them? Very doubtful.

—John o' London Weekly.

தமிழ் நாவல்கள்.

திகம்பரஸ்வாமியார் அல்லது கும்பகோணம் வக்கில்	Part I	1	8
	Do. II	1	8
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விக்ரமோர் வசீயம்	...	0	8
வீரவல்லி	...	0	12
திரிலோக மோகனாங்கி ...	...	1	0
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THE VEDANTA—ITS ETHICAL ASPECT

BY

K. SUNDARARAMA AIYAR, M.A.

OPINIONS.

In recent years there have been many publications in English on Hindu philosophy, notably on the Vedanta. Translations have been made of great works for the Sacred Books of the East Series, and for Trubner's Oriental Series. But on the exposition of the Vedanta solely from the orthodox and traditional point of view there have been few or no books of any great authority hitherto. We therefore welcome Prof. Sundararama Iyer's valuable work "The Vedanta: Its Ethical Aspect." The learned author is peculiarly well-fitted for the task he has undertaken. He has spent over thirty years of his life as a professor trained in Western methods of study, critical and historical, and has been a Professor of History and Philosophy in several of the Government Colleges in this Presidency. Unlike Indian authors trained only in the orthodox and traditional school, he has a thorough and accurate grasp and knowledge of Western philosophy and metaphysics. The book is intended as the first part of series on the Elements of the Vedanta doctrine of Sri Sankaracharya. The Advaita student is given a thorough grounding in many preliminary topics, a good knowledge of which is necessary for a deeper study of the Vedanta. In undertaking the task of answering the questions, What am I?, Whence am I?, Why am I here?, What is my relation to the material objects and individuals around me?, Whither am I bound?, Prof. Sundararama Iyer has sought to clear the fundamental doctrines of Karma and Samsara from a great deal of the misunderstanding which has grown around them, and has also succeeded in giving a rational and, as far as possible, scientific explanation of them. He points out how belief in them has penetrated the ancient social and religious organisations of Hindus and coloured their conception of their duties to man, society and the state. Perhaps the most interesting chapters in the book are those which deal with "Karma and Service", "Karma and Self-help", and "Karma and Fatalism". The learned Professor shows how the doctrine of Karma has been confounded with Fatalism, and how belief in Karma in no way militates against the doctrine of Free Will. The Vedanta, the author says, happily combines the inevitable results of tendencies from past karma and the counteraction of present effort and thus harmonises the traditional opposition between the doctrines of Free Will and Fate.

—*The Madras Mail.*

The publications of the Sri Vani Vilas Press have made a name for themselves. The present publication has well kept the high standard and is a solid contribution to the Vedanta literature. The subject matter of the book cannot be discussed at length in the short space available, but we strongly recommend the book to the students of Vedanta.

—*The Mahratta*

It is with much pleasure that we welome this publication which is, we believe, the almost first attempt made by a competent scholar to set forth and expound in English the true Hindu view of Karma and its place in the Vedanta philosophy, as presented in the authoritative writings which form the foundation of Vedic Religion and to compare and contrast the same with the several Ethical Ideals advocated in the West. We need hardly say that Professor Sundararama Aiyar possesses in a preeminent degree the qualifications essential for entering upon such a task. Besides being thoroughly conversant with the leading works which have been written in English on History, Philosophy, Ethics and Religion, Professor Sundararama Iyer has sat with eminent Sanskrit Pandits like the late Maha Mahopadhyaya Ganapathy Sastrial and has devoted several years to the study of the leading Hindu Scriptures and the commentaries thereon by Sankara and other great philosophers; and his work under review bears in every page ample evidence of his varied and extensive learning on the subjects in question. Prof. Sundararama Iyer presents a rare and refreshing spectacle of a modern scholar turning to the Sacred Books in Sanskrit, not for the purpose of exploiting them with a view to propound some fantastic theories in Philology and Chronology, but for the very proper and legitimate purpose of learning and expounding the essential truths of Religion and Philosophy enshrined in such ancient writings. Within the short space of a newspaper review we cannot do full justice to, nor even give an adequate idea of the several topics of Ethics and Philosophy discussed in this interesting volume. It deserves the careful perusal throughout of every educated Hindu who has still left a remnant of faith in his ancient Scriptures and Sages.

* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

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